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OBSERVATIONS ON THE LIFE AND CHARACTER OF JESUS CHRIST.

THE BENEVOLENCE OF OUR SAVIOUR.

(Continued from page 116.)

WHEN the Samaritan leper "glorified God with a loud voice" for his recovery, "and fell down on his face at Jesus's feet, giving him thanks," our Lord placed his gratitude in the fullest light: "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger."

And though, when our Lord sent out the twelve, he forbade them to go into the way of the Gentiles, or to enter into a city of the Samaritans, who were of Gentile origin; it being the privilege of the Jews that the gospel should be first preached to them; yet he showed how superior he was to the malevolence of the times, and how attentive to remove it from others, when, immediately before his ascension, he thus addressed the apostles: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and to the ends of the earth."

And at another time, when he commanded that an offender, who despised public and private admonition, should be to his disciples as a *heathen* and a *publican*, he meant to explain the manner in which

a Christian brother was to be avoided on such occasions, and adapted his language to Jewish customs and ideas.

Whilst the good will of Jesus Christ was thus *impartial and universal*, he showed a particular *regard to his countrymen*. After Jesus had wrought miracles both in Jerusalem and in Galilee, and his fame as a prophet had been spread abroad, he went to Nazareth, his place of abode from his second to about his thirtieth year. Here he raised the wonder of the Nazarenes at his gracious words, and declared himself a prophet; censuring at the same time their prejudices against him on account of his humble descent, and intimating, with much dignity, that they were as unworthy of him as their forefathers had been of the great prophets Elijah and Elisha. At this they were so enraged, that he was compelled to preserve his life by miracle.

When he had still further excited attention, and exalted his character, by working numberless miracles in Galilee, by displaying his power to the Jewish rulers and to the whole people at another passover, by calling the twelve, by the wonderful wisdom and authority of his copious instructions on the mount; and even by raising the dead, probably after the interval of more than a year, he graciously vouchsafed to revisit the place of his education. His countrymen were again astonished at his wisdom; and also expressed their admiration at his mighty works. But still they were offended at the obscurity of his birth. And, on account of their unbelief, he did not deem it wise and fit to do many miracles among them, "save that he laid his hands on a few sick, and healed them."

How affectionate were these visits, and particularly the second! they prove that our Lord could not be deterred by fear of contempt, by ingratitude, or danger, from prosecuting his gracious design towards his countrymen.

There is a branch of benevolence which consists in almsgiving, or relieving poverty from our worldly substance: and our Lord, well knowing the great importance of this virtue, has given it the weight of his example. He who wrought a miracle to pay the tribute money, and who had not where to lay his head, has recommended it by his own practice. This we learn, as we do many shining parts of our Lord's character, from an incidental circumstance. When he said to the traitor Judas, "What thou doest, do quickly;" some of

his disciples understood him as commanding that he who kept the bag "should give something to the poor:" whence we may infer that this was our Lord's custom.

There is often a mixture of benevolence and authority in our Lord's form of address. He is distinguished by a *tender treatment* and encouragement of all who approached him, or with whom he had intercourse. When a paralytic was let down through the roof of a house, where Jesus was instructing and healing many, he thus removed all fear of impropriety and intrusion, "Take courage, son; thy sins are forgiven thee." He used the same appellation to his disciples, "Sons, how hard is it for those who trust in riches to enter into the kingdom of God!" When the woman who had an issue of blood, incurable by natural means, came behind Jesus in the press, touched his garment, and immediately perceived that she was healed; Jesus "looked round about to see her who had done this thing." And when the woman, fearing and trembling through uncertainty what construction might be put on her conduct, told him the whole truth, he thus graciously dispelled her fears, "Take courage, daughter; thy faith hath restored thee to health: go in peace, and be healed of thy disease." And probably, on many occasions, though two only are recorded, our Lord used a language which St. John in his venerable old age seems to have imitated, calling his disciples by the endearing name of children.

How open our Saviour was to the *kind affections*, appears from his sensations towards the young man who had kept the commandments from his youth; "Jesus beheld him and loved him."

Observe how he acted when "some brought to him little children, that he might lay his hands on them and pray." "The disciples rebuked those who brought them," as if such objects were unworthy of his attention. "But when Jesus saw it, he had indignation, called them to him," exhorted men to imitate their amiable qualities, "took them up in his arms, put his hands upon them, and blessed them." Every heart must be warmed by the plain recital of such a conduct, and every tongue must praise it.

(To be continued.)

ON PRAYER.

What profit should we have, if we pray unto him?—Job xxii. 15.

“Much every way;” for all the exercises of mind and habits of life, which the divine law imposes, are obviously adapted to our advantage; obviously conducive and necessary to our improvement and happiness. Than this truth, few positions can be named, which are more intelligible and evident to all capacities. “If we be righteous, what do we give unto God, or what receiveth he at our hands?” For our sake most assuredly, has he condescended to give us existence, to take on himself the direction of our affairs, and to prescribe rules for the government of our hearts and manners. The possibility of every other motive is excluded. Yet strange to tell! not a single duty can be described and enforced, but one or another exerts all his ingenuity to invent excuses for its neglect; and raise objections either against its fitness, or utility, or both.

Such, though nothing can be more reasonable in itself considered, or more salutary in its operations and effects on the human character, is peculiarly the case with prayer. Urge the many arguments which evince its importance, and, besides the more trite and insignificant pleas, which carry their own refutation with them, you will be told, that viewing God as omniscient, unchangeable, infinitely wise and good, there can be little or no foundation for any thing of the kind. If he be omniscient, so they argue, he must know all our wants, without any enumeration of them on our part. If he be unchangeable, no importunities, of which we are capable, will induce him to alter his purpose: If he be infinitely wise, he is certainly the best judge respecting the time and manner of bestowing favour; and if he be infinitely good, he will, of course, be disposed to administer seasonable relief to his necessitous, dependent creatures. Where then is the propriety of formal addresses to the Almighty? “And what profit should we have if we pray unto him?”

Persons who can thus deliberately oppose the clearest dictates of reason and scripture, are, perhaps, beyond the hope of amendment;

and to attempt it might be labour lost. This, however, is not the case with the generality of mankind. Multitudes are rather perplexed, than convinced, by these impious sophists. To them, at least, an essential service may be rendered, by placing the subject in a rational and just point of light.

I propose, therefore, first, to make some brief observations, tending to obviate the preceding objections, and illustrate the nature and obligation of prayer: secondly, to give a summary view of its various advantages: and then, thirdly, to conclude the whole by enforcing its uniform and devout practice, in all its branches.

I. "Prayer is an offering up of our desires to God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies." It is intended not to inform him of our necessities; not to persuade him to reverse his determinations; not to dictate the mode, or the period of his interpositions in our behalf; nor yet to inspire him with sentiments of benevolence and compassion, to which he is now a stranger. It operates on ourselves, and is manifestly adapted to meliorate our disposition and behaviour; to preserve in our bosoms a lively sense of our dependant and guilty state; to excite and increase our "trust in the Lord Jehovah, in whom is everlasting strength," and "with whom is forgiveness and plenteous redemption;" to call forth our activity and zeal in his service; to render us patient, submissive, and contented under his allotments; and thus to qualify us for the reception and improvement of his mercy.

Such being the end of prayer to God, that he is omniscient; that "he knows what things we have need of, before we ask him;" that he is perfectly acquainted with the inmost recesses of our souls, and always discerns the sincerity with which we call on his name, far from proving an impediment, ought in justice to become a powerful incentive to the practice. To the mind impressed with a due conviction of its own weakness, and consequent need of divine aid and support, how consolatory the idea of approaching an all-sufficient helper, who sees and commiserates our infirmities, and will not despise the humble aspirations of the broken heart! Were we reduced to the necessity of soliciting assistance from man, should we not do it with increased alacrity and boldness, if assured, that neither our

circumstances nor our intentions would be misapprehended? Since, then, we are fully apprized, that no mistake of this sort can be incident to our heavenly Father; since all that is requisite to his acceptance and benediction is integrity of heart; and since to inspire this is the tendency and aim of prayer, how many and how conclusive are the reasons, which hence result for its constant exercise?

(To be continued.)



THE TEMPLE OF SOLOMON.

(Concluded from page 118.)

BETWEEN the temple and the body there is the most pleasing analogy. Were we admitted to the apartment of the anatomist, and indulged with a sight of a human skeleton, we should behold, what I may call the walls, the pillars, the rafters, and the outlines of the bodily fabric. Like the materials of the temple of Solomon, these were formed of the bowels of the earth; and so justly are they proportioned, and so firmly united, as to proclaim their Creator to be divine. The bones covered with flesh, enclosing the veins, the arteries, and the nerves; the whole being defended and ornamented with the most delicate skin, is a still greater resemblance of that magnificent building when finished by the workman's hand. Within this curious human frame, like the furniture of the holy place, resides the animal economy; all the parts receiving their constant supplies from the heart, which is as the sacred oracle in the temple of the body. How admirable is this system! Though abounding with a multiplicity of parts, the most perfect harmony subsists; and all conspire to the preservation of the whole. Contemplating a subject like this, and in which we are so nearly interested, who can forbear uniting with the king of Israel, and saying, "I will praise thee, O thou Author of my being, for I am fearfully and wonderfully made! My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy

book all my members were written, which in continuance were fashioned, when as yet there was none of them."

A body like unto this in all points, sin only excepted, was miraculously prepared for the Messiah, through the extraordinary operations of the Holy Ghost, according to an ancient prediction, "*Lo! I come to do thy will, O God! a body hast thou prepared me.*" As Immanuel grew in stature, he exhibited those sublime virtues that were significantly expressed by the decorations of the ancient temple. Did Solomon overlay the whole building with the purest gold? This also was expressive of the lustre, durability, and preciousness of the humanity of the Son of God; which, though conveyed to the chambers of death, saw no corruption. But as the principal design of erecting the temple of Solomon was for the residence of Jehovah, so the human nature of Jesus was to be the residence of the divine. "*The fulness of the Godhead dwelleth in him bodily;*" thus constituting a glorious Mediator between God and man. As Jehovah vouchsafed to bless the tribes of Israel when convened in his holy sanctuary, so now both Jews and Gentiles have access to his presence, through the person of Him who is the Brightness of his glory.—May we, my brethren, enjoy the sacred sweets of communion with Jesus, and anticipate that blissful period, when we shall behold him in all the lustre of his excellence, and be admitted to join the celestial throng in singing eternal hallelujahs to his name!

III. The temple of Solomon was a *model* of that church which God, in after ages, should raise from the ruins of sinful nature, to become the habitation of himself. St. Paul addressed the church at Corinth as the temple of the Lord; with whom Jehovah condescended to dwell, and confer the richest favours of his love.

As the temple of Solomon was erected upon the firmest *foundation*, so the gospel church is built upon Christ Jesus, the tried, the precious Stone laid in Zion by the hand of Jehovah; against which the gates of hell cannot prevail. The *Superstructure*, like that of the ancient edifice, is raised with materials previously prepared; every way calculated to unite with the foundation, and render the whole building firm. These materials are souls hewn down out of the forest of nature, by the axe of the law; or dug out of the quarry

of iniquity, and formed to coalesce in the building by the sacred influences of the Holy Spirit. St. Peter calls them "*Lively stones*," being partakers of spiritual life from Christ, and united to him as the foundation of their salvation; and thus *built up a spiritual house acceptable to God*. The walls of the temple of Solomon were united and covered with a stately *roof*, expressive of that well ordered covenant of mercy, and that wise, superintending Providence, which has ever held fast, and effectually defended the church from the most dreadful storms. It was the honour of the Jewish worshippers to tread an hallowed temple, whose *floor* was overlaid with pure gold; but this was only a faint resemblance of the gospel worshipper's path, which is paved with that most precious grace of faith, which is of infinitely more value than the gold that perisheth. He can tread no other pavement than this to serve God acceptably; "*He walks by faith*," in pleasing expectation that faith shall soon issue in perfect enjoyment. As the *windows* of Solomon's house were a mean of admitting natural light, by which objects were enjoyed, and services performed with delight; so the Holy Scriptures, in all their rich variety, are means by which Christ, the glorious Sun of Righteousness emits his sacred rays, to enable the mind sensibly to perceive the furniture, the order, and the glory of the spiritual Temple. Those superb *decorations* of cherubims, palm-trees, and sparkling jewels, which are interspersed upon the walls, and the arched roof, are representations of the ministry of angels, and the graces of the saints ornamenting the temple of the Lord. Passing by these, let us contemplate the more pleasing significancy of the *sacred furniture*. The *golden candlestick*, with seven branches, was an emblem of the gospel church, supplied with the holy oil of the Spirit, in its several successive periods, through time. The *ten tables of bread*, exhibited the full supply of the Bread of Life that should come down from heaven for the spiritual sustenance of all believers. The *golden altar*, on which incense burned, was a most lively type of that Messiah, who, in the fulness of time, was to offer his life a sacrifice for sin, and to make intercession for transgressors. A memorial of this superb altar is erected by Christ in his church, by the institution of the Supper. To this hallowed table the church repairs, and beholds the most striking representations of the death of their Re-

deemer, which was a sweet-smelling savour to God, and forms the very basis of their hope of eternal joy.

Without observing other parts of the ancient temple, as a model of the Christian church, let us ask, Why the Most High God condescends to display such astonishing grace in converting the souls of men, and uniting them in the order of his gospel? To this let the address of the Apostle to the Church at Ephesus be admitted as a reply: "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an *holy temple in the Lord*: in whom ye also are builded together for an *habitation of God through the Spirit*." All glorious design! Be astonished, O heaven, and wonder, O earth, that the God of purity should thus raise a temple out of the ruins of the fall, for his sacred residence! God in very deed dwells with men on earth, conferring those sacred blessings, the enjoyment of which affords that sublime joy which can only be exceeded by the perfect fruition of eternal glory.

"Sing to the Lord above,
Who deigns on earth to raise
A temple to his love,
A monument of praise.
Ye saints around, through all its frame,
Harmonious sound the Builder's name.

Beneath his eye and care,
This edifice shall rise
Majestic, strong; and fair,
And shine above the skies.
There shall he place the polish'd stone,
Ordain'd the work of grace to crown."

IV. One other design of Jehovah in building the temple of Solomon was to indulge man with a most striking representation of *heaven* upon *earth*. The *oracle*, or the *holy of holies*, was the peculiar residence of Jehovah. It was separated from the sanctuary by a curtain embroidered with the figures of cherubims, an emblem of death, that separates the church militant from the full enjoyment of

the Deity in a future state. Perpetual darkness reigning in this solemn chamber, was a sufficient demonstration that invisibility was an essential perfection of *Jehovah*; and that in the region of bliss, there was no need of the aid of natural or artificial light; for *God* and the *Lamb* are the light of it. As the high priest alone, once in every year, approached the awful presence of the God of Israel, and presented the blood of a victim, as an oblation for sin; so we are informed that Jesus Christ, the great High Priest of our profession, has entered, not into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us: and to them that look for him, he shall appear the second time without sin unto salvation. Permit me only to add, the several apartments of the temple of Solomon illustrate the three grand stages of human nature. The outer court resembles the natural state of man in the world; the sanctuary, a state of grace, in the happy enjoyment of the inestimable privileges of the Christian church; the holy of holies, that final state of happiness that awaits the righteous in the realms of glory.

J. S.

FOR THE CHRISTIAN MONITOR.

NEW-YORK, AUG. 6, 1812.

MR. EDITOR.

If you should consider the following scraps on the vile sin of *Slander*, worthy of a place in your Miscellany, they are at your service.

While in the present state, we must prepare for and expect the attacks of slander and malevolence. If we be ever so poor and obscure, the tongue of calumny will find us out; or ever so wise and conspicuous, the spirit of invective will assault us. "Cherish good humour," says one, "paint pleasure in your face, endeavour by your pleasing deportment to communicate happiness to all around you;

be, if I may speak so, the life and soul of society: and it will be said, you are not solid; you have the unworthy ambition of becoming the amusement of mankind. Put on an austere air, engrave on your countenance, if I may speak thus, the great truths that fill your soul; and you will be taxed with pharisaism and hypocrisy; it will be said that you put on a fair outside to render yourself venerable; but that under all this appearance, very likely you conceal an impious, irreligious heart. Take a middle way; regulate your conduct by times and places; weep with those that weep, and rejoice with those that rejoice: and you will be accused of lukewarmness. Pick your company, confine yourself to a small circle, make it a law to speak freely only to a few select friends, who will bear with your weaknesses, and who know your good qualities, and you will be accused of pride and arrogance: it will be said, that you deem the rest of mankind unworthy of your company, and that your pretended wisdom and taste are excluded from all societies, except such as you deign to frequent. Go every where, and in a spirit of the utmost condescension, converse with every individual of mankind, and it will be said you are unsteady; a city, a province cannot satisfy you: you lay all the universe under contribution, and oblige all the world to try to satiate your unbounded love of pleasure."

A Persian soldier, who was heard reviling Alexander the Great, was well admonished by his officer: "Sir, you are paid to fight against Alexander, and not to rail at him." May we not say of mankind at large, that they are bound to pray for their enemies, and not to rail at them?

Among the Romans there was a law, that if any servant, who had been set free, slandered his former master, the master might bring him into bondage again, and take from him all the favours he had bestowed on him.

Augustine had a distich written on his table, which intimated, that whoever attacked the characters of the absent were to be excluded. Such a distich in modern times, I think, would be very serviceable.

When any one was speaking evil of another in the presence of Peter the Great, he at first listened to him attentively, and then interrupted him, "Is there not," said he, "a fair side also in the character of the person of whom you are speaking? Come, tell me what

good qualities you have remarked about him." One would think this monarch had learnt that precept, "Speak not evil of another."

The famous Boerhaave was one not easily moved by detraction. He used to say, "The sparks of calumny will be presently extinct of themselves, unless you blow them." It was a good remark of another, that "the malice of ill tongues cast upon a good man, is like a mouthful of smoke blown upon a diamond, which, though it clouds its beauty for the present, yet it is easily rubbed off, and the gem restored with little trouble to its owner."

The late Rev. E. Pierce, of Birmingham, was a man of an excellent spirit. It was a rule with him to discourage all evil speaking, nor would he approve of just censure, unless some good and necessary end were to be answered by it. Two of his distant friends being at his house together, one of them, during the absence of the other, suggested something to his disadvantage. He put a stop to the conversation by answering, "He is here; take him aside and tell him of it by himself: you may do him good."

CENSOR.

FOR THE CHRISTIAN MONITOR.

REFLECTIONS.

THE apostle Paul, in his first Epistle to Timothy, in whom he placed much confidence, thus comprehensively expresses himself, as if he had said in our familiar language, "My son Timothy, I do assure you, that I sincerely and firmly believe and am persuaded, that without controversy great is the mystery of godliness. God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory." Thus manifesting to Timothy, and through him to the world, his faith in the prophetic testimony given of the Messiah, fulfilled in the life, sufferings, death, and ascension, of the man Christ Jesus.

What a rich miracle was wrought on the man who was born blind, and afterwards restored to sight. "One thing I know," said he, "Whereas I was blind, now I see;" and is that man the only man who has thus expressed himself? Surely not. The Ephesians who believed in the promise, the Lord Jesus Christ, when before the time of their conversion to the faith of the Christian religion, Gentiles in the flesh, were called uncircumcision by that which was called the circumcision in the flesh made by hands; were at that time without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise; had no hope, and were without God in the world; but in Christ Jesus they were made wise by the blood of Christ, and ceased to be strangers and foreigners, but became fellow-citizens with the saints, and of the household of God, built on the apostles and prophets, even on Jesus the Chief Corner Stone.

To what exaltation does the Christian faith and hope raise man; he grovels on the earth, seeks the gratification of sinful lusts, and often in the indulgence of his passions tramples on the rights of his fellow-man. Oh, how lamentable the truth! Often, rather than submit to the mild precepts of the gospel, rather than forgive an injury, his soul thirsts after vengeance; rather than offer the genial sweets of friendship and hospitality, delights in the miseries and misfortunes of his neighbour. Not thus the Christian; sensible of his dependence on the mercy of God, sensible of his frailty and weakness, of his great unworthiness of the rich blessings and privileges he is favoured with, he seeks to disseminate the sentiments of benevolence which flow from the new principles implanted in his mind, and desires a universal prevalence of good will to man; and does the everlasting gospel of our ever blessed Emmanuel bring such overflowing blessedness? Does it indeed contain an inestimable pearl, an inheritance incorruptible, and which endures for ever? How unreasonable are they who reject its reception? How great a loss do they sustain, who say in their hearts, "I hate this man, and will not submit to his sceptre."

It surely is among the privileges of the Christian often to draw the comparison between the states of his life. Once he was in a state of condemnation, divine justice held its flaming sword over his defenceless head, he knew it not, he walked on the precipice of danger, and thought not of presumption; he was enveloped in the clouds

of ignorance, and had no power to dispel them. But now he feels the happy transition; now he mysteriously knows there is a way opened, in which he is gently led. It is a new way, a living way; it is the body of Jesus, his Surety, his Redeemer. Blessed experience! He is directed by the sweet whisper of his friend, and pointed to an object which causes him to mourn bitterly, and to rejoice greatly; an object suffering, triumphing. Heretofore, when the voice of God warned him to flee from wrath, he knew not whither to go; but now he beholds, he learns, he ventures; it is the arms of *his* Lord and *his* God. It is to the sweet bosom of love; it is to the nourishing breasts of divine grace.

READER,

If you and I have ever committed our souls, our eternal interests, into the hands of Jesus, we must be safe and secure. He is ever the same, yesterday, to-day, and for ever. With him there can be no shadow of turning. To know him truly is life eternal.

If the way of salvation was confused and perplexed, we might have reason to doubt. If the divine word was not filled with an admirable perfection of harmony, we might patiently listen to the siren voice of treacherous philosophy, or indulge the specious reasonings of worldly wisdom; but blessed be our Redeemer, he has assured us it is finished, and that everlasting righteousness is wrought out for us; that henceforth an open door is prepared, which none of the enemies of the glorious cross can shut. If we possess a voice to sing, let Jesus be the song: Glory to God on high, hallelujah.

I said, to know him whom God hath sent, (for whoso knows the Son, knows the Father,) is life eternal.

Jesus Christ instructs us into a knowledge of himself, as a Prophet; he opens our understandings, that we may behold the wondrous things contained in his law, giving us the Holy Spirit to witness with ours, the truth of the testimony which is contained in the books, (if I may so speak) of our own conscience, nature and revelation. As a Priest he atones and intercedes for us, and applies his forgiveness; and as a king he directs our worldly destinies, provides for all our wants, overrules all things externally for good to us, and internally

subdues all our aversions and prejudices. If, then, he is sufficient to satisfy immortal souls, how reasonable, how full of love is that interesting question, Will ye also go? Through him alone can we obtain everlasting life.

RELIGIOUS INTELLIGENCE.

IN a letter from Mr. Read, missionary at the Cape of Good Hope, dated at Cape-Town, 1811, he states, that he and Dr. Vander Kemp had been sent for, from Bethelsdorp, by the government, in order to assist in investigating the complaints which had been made, of cruelties exercised towards the Hottentots by the Dutch boors. From his account, a considerable degree of concern about religion had been excited at Cape-Town; which was greatly increased by a severe earthquake, which occurred on the 4th of June. "I found," he says, "on my arrival at the Cape, my hands full. I have preached four times a week to the soldiers and others. Amongst the soldiers the work of the Lord seems greatly flourishing. Among the Dutch is a greater revival than we ever saw. One speaks to the Christians on the Saturday evening, and another instructs the slaves on the Sunday evening. Mrs. Smith and Mrs. Hyser are indefatigable in their labours, instructing the slaves, &c. We have morning and evening lectures in our own hired house, which, in the evenings especially, is not only crowded, but numbers who cannot come in, hear from the open windows. I have commenced a Sunday school for the poor slaves, which is likely to be of important service. There are numbers of young friends who will carry it on, and much good, we hope, will be done." A revival of religion, similar to that at the Cape, is said to have taken place in other parts of the settlement.

"For we have not an High Priest who cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin."—Heb. iv. 15.

WHEN gathering clouds around I view,
And days are dark, and friends are few,

On him I lean, who, not in vain,
Experienc'd every human pain;
He sees my wants, allays my fears,
And counts and treasures up my tears.

If aught should tempt my soul to stray
From heavenly virtue's narrow way,
To fly the good I would pursue,
Or do the sin I would not do,
Still he who felt temptation's power
Shall guard me in that dangerous hour.

If wounded love my bosom swell,
Deceiv'd by those I priz'd too well,
He shall his pitying aid bestow,
Who felt on earth severer woe;
At once betray'd, denied, or fled,
By all that shar'd his daily bread.

When vexing thoughts within me rise,
And, sore dismay'd, my spirit dies,
Yet he who once vouchsaf'd to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry,
The throbbing heart, the streaming eye.

When sorrowing o'er some stone I bend,
Which covers all that was a friend;
And from his voice, his hand, his smile,
Divides me—for a little while—
Thou, Saviour, seest the tears I shed,
For thou didst weep o'er Lazarus dead.

And O, when I have safely past
Through every conflict—but the last,
Still, still unchanging, watch beside
My painful bed—for thou hast died;
Then point to realms of cloudless day,
And wipe the latest tear away.

CHR. OBSERVER.